

The Sanctuary – Sacrifices Pt.I

ST Series 06

The Sanctuary Sacrifices

The Daily Sacrifice – The sacrifices which were performed during the daily service consisted of the following: The Burnt offering, Meat offering, Peace offering, Sin offering and Trespass offering. We will look at the meaning of each and how they were used in the daily service.

Each of these sacrifices is significant in the typology and how they were each fulfilled in the ministry of Christ and thus by extension to the Christian today.

What happened with the first sacrifice?

Leviticus 9:23-24 - The **glory of the LORD appeared** to all the people, and **fire** came out from before the LORD and *consumed the burnt offering*.

This was the “sacred fire.” It being ‘sacred’ indicated, as the text clearly states above, that it came from out from God. It is fascinating to note that even in the sacrifices we will here study, the principle of biblical solidarity is revealed in the Plan of Salvation.

The Book of Leviticus clearly describes the various sacrifices and offerings of the sanctuary. It is God’ guidebook for His newly redeemed people, showing them how to worship, serve and obey a holy God. In essence, it shows how God’s people are to fulfill their priestly calling. Leviticus can be considered as the “Law of the Priests” and the “Law of the Offerings”.

Burnt Offering (ALL I AM IS CHRIST’S)

First and foremost, we see the principle of biblical solidarity in the burnt offering.

This was the main point of the daily service. It was always to be a “gift” (*korban*, Lev 1:2), to the Lord. The Burnt Offering was a pledge of dedication, first signifying Christ and then each of us individually.

Primary

Typology:	First/Last ceremony of the day Morning and Evening Sacrifice	Continual in nature (Ex. 29:38-39, 42)
Antitype:	Christ, the Lamb of God, as a gift to a lost world (corporately)	Once for all, for all sinned (guilt/punishment) (2 Cor 5:14; John 1:29; 3:16)

Conveys the idea, that the victim was to be entirely, “burned up,” and has come into the English language from the Greek translators and the Vulgate (holokautoma or holocausta)- holocaust.

Exodus 29:38–39, 42 - Now this is what you shall offer on the altar: two lambs of the first year, day by day **continually**. One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.... **This shall be a continual burnt offering** throughout your generations at the door of the tabernacle of meeting before the LORD, where I will meet you to speak with you.

At Golgotha, where Satan’s furnace roared, we see the **accepting fires of Divine love consuming the Victim** on the cross. The original Hebrew means to “to cause to ascend”, i.e. to burn into a rising cloud of vapor.

Secondary

Typology:	Was a sacrifice of one’s “own voluntary will” Complete dedication to the service of God	Secured Reconciliation and acceptance -Lev 1:3
Antitype:	Believers today, of their “own voluntary will” Submit whole heartedly to Christ.	The whole bodily sacrifice of Christ --Hebrews 10:5-9

Per Leviticus 9:23-24 we see that God sent fire out from His presence to ‘ _____ ’ the burnt offering. This is the first type of offering mentioned at the beginning of the book and for good reason:

Leviticus 6:13 - A fire shall always be burning on the altar; it shall never go out. Without this element of divine purification, the sanctuary service would come to an immediate standstill.

What does God intend to do with this fire?

Isaiah 6:6-7 - Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said: “Behold, this has touched your lips; **your iniquity is taken away**, and **your sin purged.**”

This fire symbolized:

Hebrews 12:29 - For our God is a consuming fire.

Acts 2:3–4 - Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit.

Isaiah 4:3–5 - And it shall come to pass that he who is left in Zion and remains in Jerusalem will be called holy.... When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning, then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night.

Whoa! The “**spirit of judgment.**” The “**spirit of burning.**” That sounds a little rough!

But look at the result—cloud and smoke by day and flaming fire by night. This is sanctuary language, through and through.

Peace Offering (ALL MY JOY IS CHRIST'S)

The Peace offering accompanied the burnt offering as an expression of **thanksgiving** for **peace** and **oneness with God**. It was one of Israel's joyous celebrations. Individuals, families or the community might present them at any time. The Hebrew name *shelem*, from the spacious *shalom*, suggests fulfillment, signifying wholeness and restitution.

The peace-offerings were presented to God to express joy, and are called by the psalmist simply "sacrifices of _____" (Ps 27:6). They were offered to celebrate difficulties resolved, pledges paid, business transactions completed, as well as harmony with Heaven through faith and submission (Deut. 20:13,14; 1 Kings 22:44)

The Peace-offering is a Covenant Meal - The ritual concluded with a sacred meal, high-lighting fellowship with God. It was the only sacrifice climaxed by a fellowship banquet with God.

Slaughter of the Victim Lay at the Foundation of All Joy

Inspiration uses "sacrifice" alone almost one hundred times to designate the ritual meal which accompanied the rite. This word focuses on the victim's violent death which alone made the fellowship meal possible, and looked forward to Christ's crucifixion, without which there could be no real peace or fellowship.

Peace-offerings Required Meal-and Drink-Offerings (Lev 7:11-14)

These unleavened cakes, wafers or fried pieces of dough were "eaten" by all three parties:

- God on His altar
- The priest with his family
- The jubilant people

Wine was included, but was never drunk. It was always poured upon the altar.

Type { Part of these cereal-offerings was presented to the Lord as a "heave offering," and from this a "token" portion was placed on the altar to be consumed in the fire. Although the larger part of the sacrifice would be the worshiper's the whole was initially presented to God, Who was thus served first. The Lord then returned their shares to His ministering priest and adoring people.

Antitype (Reality) { Jesus followed this principle in the Upper Room. He first **offered Himself to God** as **our Sacrifice**, and the Father then gave His Son to His followers. Jesus next extended His invitation to His disciples to **eat His flesh** and **drink His blood** (John 6:48-58)

The Ashes from the Altar

This heap of ashes was left between the altar and the entry veil to the court for some time:

- to signal to the worshipers that the substitute sacrifice had been totally consumed.
- It was also evidence of the Divine acceptance which devoured the Lamb of God.

These ashes were ***not to be hurriedly removed*** from the Sanctuary court, because God wished that the encouragement they gave, as well as the warning they presented, should sink into the thinking of the celebrants. Over these cinders the inscription "It is finished!" (John 19:30) was typically written.

- These ashes also pointed to the inevitable fate of the impenitent. Asaph recorded that he first realized this when he entered the court and observed this mound of ashes. He immediately realized that it was the monument to "their end" (Ps 73:17).